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not. At any rate it is significant that the religious *experience* of Jesus is felt to be so important. To emphasize this means to emphasize the moral and psychological elements in our own Christian life. To center attention on a non-human "nature" means logically an appeal to magical redemption through a sacramental "real presence." Which of the two is truer to the ideal of Jesus?

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### RECENT LITERATURE ON THE PENTATEUCH

The Cambridge University Press has laid the general religious public under new obligations through the recent publication of three volumes on the Pentateuch.<sup>1</sup> These volumes belong to the popular series of commentaries known as the "Cambridge Bible" and bring it nearly to completion. The only volumes remaining unpublished are those on Genesis, Leviticus, Deuteronomy, and Ruth. It is characteristic of English caution that the volumes on the Pentateuch have been delayed in preparation until a general consensus of scholarly opinion had been attained regarding the nature and origin of the Pentateuch. The writers place themselves unreservedly on the side of historical criticism in refreshing contrast to the point of view of the older volumes in the series, on Joshua, Judges, Samuel, and Kings.

Professor Driver's *Exodus* reveals the quality of workmanship so long familiar to students of this author's writings. His opinions regarding the date and origin of the materials in Exodus have been published already in his splendid Introduction, now in its eighth edition. His conclusions on some problems in the realm of history are of interest. He follows several scholars in supposing that not all of the Hebrews went down into Egypt and that the Habiri of the Tel-el-Amarna letters are ancestors of the biblical Hebrews. This makes it possible to harmonize the fact of the presence of Israelites in Egypt with the account on the style of Merneptah in which the Pharaoh relates that he has smitten Israel in Palestine. Professor Driver also leans toward the acceptance of the once discredited hypothesis that the Aperiu of the Egyptian

<sup>1</sup> *An Introduction to the Pentateuch.* By A. T. Chapman. New York: Putnam, 1911. xx+339 pages. \$1.00.

*The Book of Exodus in the Revised Version, with Introduction and Notes.* By S. R. Driver. New York: Putnam, 1911. lxxii+443 pages. \$1.00.

*The Book of Numbers in the Revised Version, with Introduction and Notes.* By A. H. McNeile. New York: Putnam, 1911. xxvii+196 pages. 75 cents.

inscriptions are to be identified with the Hebrews. Merneptah was the Pharaoh of the Exodus. Regarding the ten plagues, Professor Driver is content to say, "No doubt, Egypt was visited at the time by an unusual combination of natural calamities, which materially facilitated the Israelite exodus, . . . it must be left an open question how far their miraculous character can be insisted upon." He still holds to the traditional location of Mt. Sinai in the south of the Sinaitic peninsula, notwithstanding the almost insuperable difficulties attached to this view.

As to the legislation contained in Exodus, Professor Driver grants that Moses may have planted the germ of the Covenant Code, and may well have originated most of the Decalogue in its primitive form. The second commandment prohibiting the making of images creates the most difficulty for our author and forces him to leave the question of the Mosaic origin of the Decalogue as a whole undecided.

This commentary places within the reach of everybody the most generally accepted results of recent study on the Book of Exodus. It presents little that is new and nothing that is startling, but constitutes a sober guide for the man of average culture to a book that can scarcely be understood aright without such competent aid.

Dr. McNeile, who has himself written a commentary on Exodus in the "Westminster" series, which deserves high praise, has furnished the Cambridge Bible with the first popular commentary in English on the Book of Numbers. It should be noted that both this and Driver's *Exodus* are based upon the Revised Version, instead of the Authorized as in the earlier volumes, and have the analysis of the sources indicated on the margin of the text by the use of the usual letters J, E, D, P, etc.

McNeile reduces the size and cost of his commentary by referring the reader to Chapman's *Introduction* for the discussion of several important topics belonging to the interpretation of Numbers. This enables him to handle the special Introduction to Numbers in small space and to give more room to the commentary proper.

The comments are clear and instructive and demonstrate the excellent judgment of Dr. McNeile. He convincingly proves the impossibility of doing away with the large numbers of the Hebrew census as Professor Petrie proposed to do by converting the Hebrew word for "thousand" into "household" or "family." He shows likewise the impracticable nature of Dr. Orr's treatment of the same problem. He differs from Professor Driver in that he locates Sinai somewhere in close proximity to Kadesh. He unhesitatingly declares the 48 Levitical cities to have

been existent only in the priestly writer's imagination. The work of Dr. McNeile is, on the whole, so good that we can but wish he might have given us more of it. Particularly appreciated would have been a fuller treatment of the various archaeological questions that arise in the study of Numbers. But these things may be found in Gray's more extended commentary. To him who has neither the time nor the learning requisite to appreciate the larger work, Dr. McNeile's book may be unreservedly commended.

The editor of the Cambridge Bible ran some risk in selecting for the task of writing the *Introduction to the Pentateuch* a man whose reputation as an Old Testament scholar had yet to be made. But he evidently knew his man. The writing of an Introduction for the general public, of course, does not call for the achievement of fresh results. It is rather a test of a writer's ability to organize his materials and to present results already achieved in a clear and persuasive manner. The mass of materials to be surveyed and their heterogeneous character make the task one to try a writer's mettle. Chapman's work, judged by this test, must be pronounced conspicuously successful.

It is interesting to note that while the title of the volume is *An Introduction to the Pentateuch*, the text continually speaks of the "Hexateuch" in accordance with the more common custom of scholars. Is the title the editor's sop to Cerberus? The scheme of the volume is devised with reference to the need of the man who knows practically nothing regarding the newer views of the Hexateuch. The first part is introductory and gives most attention to the history of the Pentateuchal criticism. The second and main part is devoted to the consideration and demonstration of three propositions. These are taken up in the following order: (1) The Hexateuch contains passages of later date than the times of Moses and Joshua. (2) The Hexateuch is a composite work in which four documents (at least) can be distinguished. (3) The laws contained in the Pentateuch belong to three separate codes which belong to different periods in the history of Israel. This part closes with a brief presentation of the testimony of the prophets as to the law. A series of ten appendices completes the book. The volume presents an abundance of information in an intelligible and interesting manner. The student who works through it with care will obtain a thorough understanding of the main features of the somewhat intricate process of development which gave rise to the Hexateuch. The writer wisely leaves the more complicated phases of the literary analysis for more exhaustive works. The point of view is essentially that of Wellhausen throughout.

At one point, it may be said, greater care might have been taken. The impression left by the treatment is that the Priestly legislation was wholly the product of the exilic and post-exilic age. This is doubtless true of the origin of the Priestly Code as a separate and distinct body of law. But it is safer to say with Dillmann, Driver, and others that the Priestly Code, late as it is, nevertheless contains much law which in original form goes back to relatively early times and reflects more primitive customs. The various local sanctuaries and the Temple had certainly each its own body of ritualistic customs, and in the formulation of the Priestly Code such material as this was freely used. The point of view and spirit of P are in large measure new, as are likewise many of the laws, but the substratum of law is much older than the Code itself.

It would be difficult to imagine a guide better adapted on the whole to induct a student into the mysteries of Hexateuchal criticism than Chapman's *Introduction*, and this with the two excellent commentaries of Driver and McNeile greatly enhances the value of the "Cambridge Bible" series and furnishes the student with a good equipment for the study of the Hexateuch.

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